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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"*Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding*" (PROVERBS 4: 7).

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PROPHECY AND ITS FULFILMENT.

[IN view of the tremendous figures numbering the dead from the great world war, quoted at about fifteen millions and of as many more dying from the influenza epidemic, it is of interest, for the sake of comparison, to quote the following figures of death resultant from the American civil war, and in noting their relevance to the partial fulfilment of the Prophet Joseph Smith's wonderful prediction of wars and pestilence. It might be of profit to also consider the later record of these disasters from war, in connection with Elder Roberts' prophetic treatment of the above. His article was printed in *The Contributor*, November, 1887. Surely history is establishing the fact that Joseph Smith was a prophet. It also is proving that there are prophets among his disciples. President B. H. Roberts, of the First Seven Presidents of Seventy, is one. He also has spoken and written, with the boldness of inspiration, and his predictions are being fulfilled.—Ed].

Under the caption, "The American Civil War," the *Cincinnati Commercial Gazette* published some very interesting statistics relative to the number of men killed in the Rebellion in the United States. As the statistics bear upon one of the most remarkable prophecies made by Joseph Smith, they cannot fail to be of interest to our readers:

Official returns show that about 2,653,000 soldiers enlisted during the war in response to the successive calls of President Lincoln, and that of this number 186,097 were colored troops. Reports show that the northern and southern armies met in over two thousand skirmishes and battles. In one hundred and forty-eight of these conflicts the loss on the Federal side was over five hundred men, and in at least ten battles over 10,000 men were reported lost on each side. The appended table shows that the combined losses of the Federal and Confederate forces in killed, wounded and missing in the following engagements were: Shiloh, 24,000; Antietam, 18,000; Stone River, 22,000; Chickamauga, 33,000; McClellan's

Peninsula campaign, 50,000; Grant's Peninsula campaigns, 140,000; and Sherman's campaign, 80,000.

Official statistics show that of the 2,653,000 men enlisted, there were killed in battle 44,238; died of wounds, 49,205; died of disease, 186,216; died of unknown causes, 24,184; total, 303,843. This includes only those whose death while in the army had been actually proved. To this number should be added, first, 26,000 men who are known to have died while in the hands of the enemy as prisoners of war, and many others in the same manner whose deaths are unrecorded; second, a fair percentage of the 205,794 men, who are put down on the official reports as deserters and missing in action; for those who participated in the war know that men frequently disappeared who, it was certain, had not deserted, yet could not be otherwise officially accounted for; third, thousands who are buried in private cemeteries all over the north who died while at home on furlough. The dead are buried in seventy-three national cemeteries, of which only twelve are in the northern states. Amongst the principal ones in the north are Cypress Hill, with its 3,786; Finn's Point, N. J., which contains the remains of 2,644 unknown dead; Gettysburg, Pa., with its 1,967 known and 1,608 unknown dead; Mound City, Ill., with 2,505 known and 2,721 unknown graves; Philadelphia, with 1,909 dead; and Woodlawn, Elmira, N. Y. with its 3,900. In the south, near the scenes of terrible conflicts, are located the largest depositories of the slain; Arlington, Va., 19,264, of which 4,319 are unknown; Beaufort, S. C., 9,241, of which 4,493 are unknown; Chalmette, La., 12,511, of which 5,674 are unknown; Chattanooga, Tenn., 12,962, of which 4,963 are unknown; Fredericksburg, Va., 15,257, of which 12,770 are unknown; Jefferson Barracks, Mo., 11,290, of which 2,900 are unknown; Little Rock, Ark., 5,601, of which 2,337 are unknown; City Point, Va., 5,122, of which 1,374 are unknown; Marietta, Ga., 10,151, of which 2,963 are unknown; Memphis, Tenn., 13,997, of which 8,817 are unknown; Nashville, Tenn., 16,526, of which 4,700 are unknown; Poplar Grove, Va., 6,190, of which 4,001 are unknown; Richmond, Va., 6,542, of which 5,700 are unknown; Salisbury, N. C., 12,126, of which 12,032 are unknown; Stone River, Tenn., 5,602, of which 288 are unknown; Vicksburg, Miss., 16,600, of which 12,704 are unknown; Antietam, Va., 4,671, of which 1,818 are unknown; Winchester, Va., 4,559, of which 2,365 are unknown. In all, the remains of 300,000 men who fought for the stars and stripes find guarded graves in our national cemeteries. Two are mainly devoted to the men who perished in the prisons of the same name—Andersonville, Georgia, which contains 13,714 graves, and Salisbury with its 12,126 dead, among which 12,032 are unknown.

If to the 303,843, given as the total number of Union troops, whose death while in the army was actually proved, be added, first, 26,000 men who are known to have died while in the hands of the enemy as prisoners of war; second, many others whose death was not recorded; together with a fair percentage of the 205,794 put down on the official reports as deserters and missing in action—the loss on the Union side in the Rebellion will not fall far short of half a million.

The loss on the side of the Confederates in battle was equal to

if not greater than that of the Federals; and from sickness much greater, since the Confederate armies were neither clothed, fed nor sheltered so well as were those of the Union; we may be very certain, therefore, that the war of the Rebellion resulted in the loss of a million lives.

On the 25th of December, 1832, the Prophet Joseph Smith predicted that a rebellion would begin in South Carolina, "which would terminate in the death and misery of many souls"; and truly the figures quoted, showing the loss in the great conflict, prove the inspiration of the prophecy. The seventy-three National cemeteries, where sleep so many thousands of the dead, are many silent yet potent witnesses to the inspiration of the great prophet of the nineteenth century.

Let it be remembered, too, that the same inspired man who prophesied of this war of the Rebellion and its results, and the place of its commencement, also said on the same occasion, and in the name of his God, that,

"The days will come that war will be poured out upon all nations, beginning at that place. * * * And thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations. That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the God of Sabaoth, from the earth to be avenged of their enemies" (Doctrine and Covenants, Section 87).

Since one portion of this remarkable prophecy has been fulfilled with such minute exactness, we have every reason to believe that the other portion—that which we have just quoted—will also be minutely fulfilled. That being true, the outlook for existing nations is extremely gloomy.

Yet the present tendency of civilization and the condition of society foreshadow a future equally as gloomy as that foretold by the inspired words of the prophet. Jealousy, deep seated and grim, and not unmixed with fear, exists in every nation. The ingenuity of man is taxed to its utmost limit to invent engines of destruction and means of defense, though the latter inventions have not by any means contrived to offset the mischief of the former. The result is that the nations are prepared to carry on the work of destruction more effectually than ever before within the experience of the human race. Europe is bristling with armaments, and trembles under the tread of marching millions trained and equipped for war, and the mutual jealousies and suspicions of the nations constantly threaten the peace of the world. The strained relations between the powers of Europe cannot long continue; the tension is too great; there is sure to be

a break, and when the sword shall once be drawn the relationship of the nations are such, and their interests are so interwoven with each other, that all are very likely to be drawn into the mad vortex of relentless war.

Nor is war the only danger which threatens the security of modern society. There are other, and perhaps more serious troubles. We refer to the restlessness of the lower strata of society—the conflict between capital and labor—the spread of communism—in a word, we may say that society is more in danger of disruption from the revolutionary elements within it than from open war, be it ever so disastrous. We know this gloomy aspect in the social and political sky of modern times is pretty generally scorned, and men and journals of influence are crying peace! peace! but they will find there is no peace and can be none in the present state of society. We care not what the arguments or hopes of men may be to the contrary, God has declared wars, famines, plagues and earthquakes upon the inhabitants of the earth, and they are as sure to come as that God has made the decree: "And when thy judgments are in the earth, Oh Lord, the inhabitants thereof will learn righteousness."

B. H. Roberts.

THE HEAD OF GOLD.

The study of human nature has ever been considered a noble aim. Biography is the most interesting and instructive history, that we may fairly indulge in. It holds, as it were, a mirror, in which readers may often behold their own personality, or portions of it, and if possessed of a wise and candid mind, will be benefited by the reflection. It appears to me a very sacred employment, this portraying of character, and not every one is qualified by observation, or innate ability, for so responsible an office; it should be written truthfully, justly and righteously; to do that the biographer must have a large heart and a broad brain; must know and understand, not only the deeds, but the circumstances that surrounded the life of the character delineated; must also take into consideration the early and late training, and education, and the associations of the same; its antecedents of birth, parentage, genealogy, and country; and after all this, the thousand and one infinitessimals that go to make up and form character. When all this is taken into account we may well exclaim who is competent for so sacred an office? The mind of a biographer must be an enlightened one, enlightened by the religion, and the spirit of Jesus Christ, the spirit that will reveal the sacred and hidden workings of that most complex being, that unites the earthly and the heavenly, the spiritual and the corporeal, the human and the divine. And what satisfaction we realize as we read the intuition, the truthfulness of such a portrayal of character from

the pen of one capable of all this? We see that he divines the spring and motive action, that he realizes the under current that more or less runs through every life. There ought to be no flattery—but judicious and just commendation must surely not be withheld. There must be no prejudice, either for or against the character; all partial feelings must be laid aside, Yet admirable qualities producing admirable actions should surely be brought out in bold relief, as incentives to others, to "do likewise."

My mind has been drawn to a focus on this subject by reading with intense interest the character of Nebuchadnezzar in the "Voices from Babylon," by Joseph A. Seiss, D. D. It is a character to be read with close attention, and much instruction is to be derived therefrom. The author's marvelous insight pierced the secret springs and motives of action in this heathen monarch (whose authority was absolute—and was unto himself a law), especially in the matter of the dream, and the setting up of the golden image. Dr. Seiss' view of his motives and intentions are to me inspirational; and exhibit such truthful and just conclusions, that he appears as "A Daniel come to judgment." It is a character to be read and reread, and every time with a sense of increased satisfaction and instruction. His motive in setting up the golden image, intending it, according to his heathen teachings, as an acknowledgment of the "God of Heaven," is very finely portrayed because so truthfully; and the reader is constrained to endorse his views; he also shows that when the power and presence of God was probably brought before him, how, he at once bowed, adored, and acknowledged "the God of Heaven"—and for a time fashioned his actions accordingly.

Though impulsive and hasty, Nebuchadnezzar was generally guided by correct principles; and he was also a man of honor; if he gave his word, he kept it; sham and falsehood called forth his severity; when convinced that the messengers of the Most High were before him, he honored them; and his life-long adherence and appreciation of Daniel above all other men, making him his prime minister, his counselor and friend upon all occasions; listening to him whenever he reproached, tells loudly of the candor, nobility, and teachable spirit of the man. He was a mighty emperor and as mighty a warrior, whose kingdom is renowned even down to this remote age. He was an idolator, worshiping as he had been taught, yet he came nearer being a true servant of God than any heathen we have any knowledge of; he had a deep religious sense, and allowed himself to be influenced by it; he can also be placed upon a par with the greatest builders of antiquity. He certainly must have been a man of rare calibre, and it would seem was raised up for a mighty purpose. Evidently the finger of God was upon him throughout his whole life.

His dream contains a marvelous revelation of the designs of God in regard to His kingdom upon the earth for all time, and in the formation of that unique figure, Nebuchadnezzar was "that head of gold," and he seemed so fully to realize that God had especially honored and favored him, through his chosen prophet Daniel, a man he ever honored, trusted and loved. There never was a man more successful as a conqueror—nor a sublimer earthly king—nor a more magnificent empire than that which he consolidated, and established; nor a more absolute human lord; yet in one year, all was forgotten or had become dim, made oblivions by pride and grandeur, forgetting that he had openly acknowledged the God of heaven as King of kings, and Lord of lords. Twelve months since the warning had been given in which for him to repent, yet he walked proudly and arrogantly upon the "high places of his palace, the enclosure of whose walls was six miles square, ornamented with battlements and towers all around, and beneath him lay the city with its proud avenues, and an hundred mighty gates." On all he looked with the eye of selfish pride, and said: "Is not this great Babylon that I have built for the praise of my kingdom, by the might of my power, and for the honor of my majesty?"

All this would have been ignorant arrogance in the mouth of any man, but in one who had received such warnings, such revelations from God himself, by the mouth of his prophet, it became fearful blasphemy. At that moment a voice fell from heaven, "Oh! king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee"—and then follows the awful denunciation: and the same hour the sentence was fulfilled upon him. Read the fourth chapter of Daniel, indeed, the whole history of this extraordinary character, for there are wonderful lessons in it.

After seven long years the restoration came, how we rejoice that he was again restored to the favor of his God. Nebuchadnezzar tells it himself in simple and thrilling language, indeed the whole chapter contains his own words. He commences with "At the end of the days, I, Nebuchadnezzar lifted up mine eyes to heaven, mine understanding returned to me, and I blessed the Most High, and praised and honored Him that liveth forever, whose dominion is everlasting, and his kingdom from generation to generation," etc., Now the veil is drawn—we hear no more of this illustrious monarch after his grand proclamation commencing in the above chapter; it is the purest state paper, the most thrilling sermon that ever issued from an earthly king, who had transmitted his throne into a pulpit, and his state papers into sermons for the edification of "all people, nations and languages that dwell in all the earth, peace be multiplied unto you." Dr. Seiss declares "it tells of a great Soul won to God and salvation."

HANNAH T. KING.

WHY I LOVE THE GOSPEL.

Because it is the power of God unto salvation, and the only means by which mankind may be saved: because of its origin; for the eternal God has established it, guided, and will guide it forever.

I reverence it for the divine Spirit permeating it, making it a pulsating, throbbing and living force: for its magnitude, its height and breadth, its depth and scope, its truth and power. It is a source of comfort to those who mourn: resting the weary, strengthening the weak, reclaiming the wayward. It provides for the poor, husbands the widow, and fathers the orphan. Through it, sorrows are ameliorated, burdens lightened, tasks made pleasures, and sufferings made blessings. Because, by the gospel, remorse, distress, suffering, despair and eternal punishment are taught to be the result of sin and disobedience.

I admire the gospel as taught by the Latter-day Saints for the practical lessons of thrift and development it teaches, for the educational progress and advancement it fosters, and for advancing the doctrine and principle that "the glory of God is intelligence." I love it for the precepts of virtue it embodies, including kindness, charity, patience, longsuffering, humility, mercy and forgiveness: for the hope it brings; the faith it inspires; the truth it contains; the wisdom it offers; the justice it yields; the knowledge it imparts; the light it sheds forth, and the love it developes. For the Priesthood it confers, the authority it gives, the covenants and ordinances it administers, and the gifts and blessings it bestows. For its wonderful organization, its healings, visions, prophecies, revelations, keys, gifts and powers. For its teachings concerning the Godhead, Preexistence, Creation, the Fall, the Atonement, and the Resurrection, which are both reasonable and scriptural. I love the gospel because by obedience to its doctrines and principles the promise is given of eternal life, also increase and progress forever, together with thrones, principalities, powers, dominions, kingdoms, and exaltations. All the joy that fills my being; all the happinees of my soul; all the comfort I enjoy, all the security that I feel, I ascribe unto the gospel as taught by the Latter-day Saints. It has inspired me with confidence, granted me peace, given me courage, and strengthened me in time of trial. It is a boon indeed, for my heart rejoices because of it, my spirit has been quickened by it, my being has been thrilled by it, and my soul swallowed in it. Most dearly I love it for the Great Father, in whose image man was created; my blessed Redeemer who died for us; and I love it for the gentle, refreshing spirit that testifies to me, so sweetly, that all of its doctrines and principles are truly the pure and undefiled gospel of the Lord Jesus Christ.

John A. Burt.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 9, 1920.

EDITORIAL:

WILLING SERVICE.

Referring to the joy he feels in the work of the ministry, a high official of the Church in a recent letter we were permitted to read expresses himself as follows: "It is a wonderful thing to be able to plan for the advancement of God's work. No wonder every faithful worker for the truth is happy, beyond his power to tell, when actively engaged in this great and glorious labor." It is one of the irrefragable evidences of this being the work of the Lord that those occupied actively in promoting it are uniformly happy. It is a characteristic of all such, and is often remarked by observers of the Latter-day Saints. It seems to make no difference what their circumstances may be, whether rich or poor, in joy or sorrow, in peace or persecution, they are happy. There is always with them, beneath the surface, a serenity and assurance, in the knowledge that they are engaged in the Lord's work, which gives them unutterable contentment. And contentment combined with intelligent activity in life is happiness. To be authorized and "able to plan for the advancement of God's work" in any manner whatever, in any field of labor, with responsibility and power, great or small, is truly wonderful, in this hard-headed world, where men are mostly engaged in planning for themselves and the things of the world.

It is nevertheless the truth that the Lord has a work going on among men, and that he has called upon them to engage in it. He said in a revelation to Hyrum Smith, even before the Church was organized: "Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God." Moreover, He has told them they are to be diligent and to think for themselves, to devise ways and means, and to go forth with spirit and energy on their own initiative; that is, to plan and to labor for the promulgation and advancement of His work, and not wait to be told, or for a special revelation commanding and directing them upon every step they should take. The Prophet Joseph was often importuned by the inexperienced elders, and others associated with him in the early days of the Church, before their faith was fully established, for revelations concerning them personally. After a time it became irksome to him and he felt that it was displeasing in the sight of heaven to be continually calling for

the mind and will of the Lord concerning this man and that man according to their insistent demands. It was almost impossible to start some men into the active work of the ministry without a revelation, and a "Thus saith the Lord" commanding them. The book of commandments contains a number of such revelations and many more were sought for. At length the Lord spoke through the prophet upon this matter as follows:

"For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no-wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not, I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above" (Doc. and Cov., Section 58: 26-33).

The dignity and power of the Priesthood it has been the design and delight of the Lord to establish upon every faithful man that has received it. In all the revelations calling men to His service this intention has been made manifest. It is most remarkable how men who were little thought of, so far as their natural abilities and scholarship only were considered, have been qualified, through humility, faithfulness, and earnest, sincere effort, to perform a prodigious work, by their own free will, bringing to pass much righteousness, and establishing themselves in the love and confidence of the people as approved servants of the Most High. Men of advanced age have almost received a renewal of their youth.

It is a great privilege to be called into the service of God, even if it is by a direct commandment; but there is an added joy that comes to men whose disposition is to willingly serve and diligently strive by every means in their power to promote the work of the Lord, without waiting to be told to. This does not mean that every man should set forth in his own independent way, regardless of the order in the Church and the counsel of its authorities; but to be ready and responsive to whatever call may be made upon them, and in cheerfully responding, to delight themselves in the Lord. To such He has said He will give them the desires of their hearts.

J. F. W.

MINUTES OF THE BIRMINGHAM CONFERENCE.

THE semi-annual Birmingham conference was held Sunday, November 28th, 1920, in the Handsworth chapel. President George Albert Smith and Elder Junius F. Wells of the Liverpool office were in attendance.

A Sunday-school session was held, at which "The Restoration" formed the central theme. The Handsworth, Coventry, and Kidderminster Sunday-schools took turns in reciting the following references: Rev. 14: 6, 7; Daniel 2: 44; Acts 3: 19-21: Malachi 3: 1; Isaiah 29: 11, 12; II. Nephi 25: 17; Micah 4: 1, 2; Pearl of Great Price, p.p. 87 and 89; The Testimony of the Three Witnesses; Doc. and Cov., Sec. 119: 11, and Matthew 24: 14. Elder John O. Hughes gave a short talk on "Restoration Predicted," Elder William Horlacher on "The Apostasy," and Elder Harold H. Jenson on "The Restoration." A feature of the meeting was the reciting of the 17th chapter of third Nephi by little Miss Muriel Hunter, and "Only One Way," by Harold Hunter. President Charles W. Hatch conducted the exercises, until he turned the meeting over to Superintendent Charles Collins. A prayer-meeting was held prior to this session, at which Charles C. Edwards prayed. Brother Edwards also conducted the singing. President Smith and Elder Wells spoke.

The afternoon meeting was addressed by President Virgil B. Stallings of the Nottingham conference, who spoke on "Authority;" Elder Harold E. Brough, of the same conference, spoke on "A Living God;" President Hatch on "Necessity for Prophets," and Elder Wells on "Eternal Salvation." Elder Hughes sang, "Jesus Lover of My Soul."

At the evening session, Sister Caroline J. Hatch spoke on the "Plan of Salvation." President Smith then gave an eloquent address, outlining the present condition of a world of unrest, and the need for true religion that would bring to the people peace and happiness and restore a reign of righteousness. Elder Horlacher concluded by speaking on "True Test of a Prophet." Miss Lucy Hartopp sang two solos, and a mixed chorus under the direction of Brother Edwards sang "The New Jerusalem." The meetings were well attended and had been well advertised by means of newspapers and placards. One hundred and fifty-eight were present at the evening session.

A Priesthood meeting was held Saturday evening, at which William Seckington reported the Nuneaton branch; Frederick Preator, Sparbrook; George E. Hunter, Coventry; and John M. Joseph, Handsworth. President Hatch reported the Saltley and Northampton branches. Brother William Gittings reported the Kidderminster branch.

An application has been filed with the Birmingham police, requesting that permission be granted to hold street meetings.

Inspector Mountford called personally at the conference headquarters, and had a long talk with President Smith and the elders. It is hoped permission will be granted in the near future, which will greatly aid the work in Birmingham.

"ONLY ONE WAY."

[The following exposition of the "Only Way," written by President George E. Hunter, of Coventry, was committed to memory and beautifully recited by his young son Harold at the Birmingham conference, November 28th, 1920.—Ed.]

"I am the way, the Truth, and the life, and no man cometh unto the Father but by me," said Jesus, when he was here upon earth. He was sent from heaven, to mark out the way, that we might all get back to our heavenly home. This way was narrow, and the gate that led to it was straight, and, he said, few would be able to find it. The first step towards this narrow way is faith in God, and in His Son Jesus Christ, and in the Holy Ghost. Faith in all the principles of His gospel. The next step is, repentance for all our past sins and transgressions; and the next step is, baptism by immersion for the remission of sins, and the laying on of hands for the reception of the Holy Ghost; then we find ourselves through the straight gate, and our feet planted truly upon the narrow way. Jesus also taught; "He that climbeth up any other way, shall be counted as a thief and a robber," and said: "Not every one that saith unto me Lord, Lord shall enter into my Kingdom, but he that doeth the will of my Father which is in heaven." "My doctrine is not mine, but his that sent me, if any man will do his will, he shall know of the doctrine. whether it be of God, or whether I speak of myself," The only other way that Jesus spoke of, was the broad way, that leadeth unto death. He said many would go in thereat.

The Scriptures thus speak of one Lord, one faith, one baptism, one way back to life eternal. The world to-day, has many Lords, many faiths, many baptisms, and many ways into heaven. These must be traveling on the broad way, leading unto death. "If ye love me, keep my commandments, For I have not spoken of myself, but of the Father which sent me. He gave me a commandment, what I should say, and what I should speak, and I know that His commandment is life everlasting. Therefore, whatsoever I speak, even as the Father said unto me, so I speak."

After obeying the first four principles of the gospel, and putting on Christ, we have to continually watch and pray; for Satan will try to lead us astray from the narrow way, into some bye and forbidden way. But if we live to keep the Spirit of God burning within us, it will lead us into all truth, and will keep us safely on the narrow way, until we reach our home on

high. But if we grieve the Holy Spirit, by breaking the commandments of God, it will not stay with us; then we are immediately in danger of being lead astray, from the fold of the good Shepherd, where all manner of evil spirits are waiting to take possession of our bodies, and drag us down to destruction. Paul taught, though we, or an angel from heaven, preach any other gospel, than the gospel that Jesus taught, he would be accursed. If any man lacks wisdom, let him ask of God, and he will give him liberally, but he must ask in faith. Then when we have found the way let us do what is right, and seek first the kingdom of God, and His righteousness. Then when we are called to the throne of our Lord, and judged from the books of to-day, many a crown will be waiting for the faithful and true. May this be the happy lot of us all here.

RAMBLING AROUND INDEPENDENCE.

INDEPENDENCE is a name filled with sacred significance to the Latter-day Saints. This historic town in Jackson county, on the western boundary of Missouri, connects in a most vital way with both the past and the future of the Mormon people. It was here that some of the bitterest of their persecutions began; and here it is that they hope some day to establish their center stake of Zion with its holy temple. The fondest dream of many an old Utah pioneer was to be privileged to return to Jackson county and take part in this work. Like the children of Israel held captive in Babylon they longed to return to the land of their inheritance and help carry forward the purposes of the Lord. Their children naturally hold that desire of their parents and grand-parents as a dream that will yet be fulfilled. In a quiet way its fulfilment is already being accomplished. The Latter-day Saints are even now being re-established in Independence. A growing young branch of the Church and one of the strongest of the missionary headquarters is there. In Independence also is published "*The Liahona*"—the official organ of the American missions. Thus out of this city is the gospel message being radiated to all the world.

The Independence of early days was strikingly different both in appearance and spirit from the quiet city one finds there to-day. When the Mormon missionaries to the Indians—Elders Oliver Cowdery, Parley P. Pratt and Ziba Peterson—passed through the place in the early thirties, Independence was a wild frontier town. It stood then at the rough edge of civilization, on the borders of the Indian lands and on the Santa Fe trail. Naturally it gathered to itself a great many adventurous and outlaw spirits. Besides this, it was a battle-ground between the slave-owners and their free-soil folk. Missouri, by the Clay Com-

promise Bill, had been admitted into the Union as a slave state. Kansas, just over the line, was yet a territory. The struggle that was to decide whether Kansas was to be a slave or free territory was growing fierce and bloody. Into this hot-bed of political and social strife Mormonism was brought with the zeal that characterized its earliest believers. The result might easily have been foretold; it was like fat to the fire. The new creed received a fiery reception. Tragic persecutions were heaped upon these freedom-seeking, God-fearing folk, until they were finally driven from their new homes out into the wilderness. The memory of their bitter sufferings was keen and lasting in the hearts of those that lived through them. They found expression in the songs and stories of the pioneers for many years. Aunt Cordelia Morley Cox, I remember well, used to tell us children how her father and his family were driven with other saints across the river into Clay county. "And there," she said, "we lived on the clay bottoms, in our rude huts, shivering through the winter with only parched corn to eat. There were not enough well among us to take care of the sick." These mobbings did not cease until the Mormons were all driven out of Missouri. Those tragic trials, however, are past; nor should they be called up with bitterness; they were simply part of the great program, it would seem. Certainly through them the Church was tried and tested and not found wanting. A very different spirit prevails to-day in Independence. The fair-minded people there and elsewhere in the state treat the Mormons with kindness and respect. "We are glad to have them among us," a prominent lawyer of Jackson county recently told me. They make good citizens, they pay their debts and live clean.

It has been my privilege, on several occasions, to visit Independence and ramble about the old landmarks. These I notice with regret, are gradually growing fewer. An effort, however, is now being made by the historical society to preserve the remnants. The old Jackson county courthouse is at this time being rescued from complete destruction, and restored, as near as may be, to its original condition. In this building the Prophet Joseph and other leaders were repeatedly tried and dismissed for want of any evidence of wrong-doing. Near this building also, I was told, Edward Partridge, the presiding bishop, was tarred and feathered by the mob. A monument, erected by the historical society on the grounds of the new courthouse, marks the old Santa Fe trail which passed by the spot. Cabins and other landmarks along the trail are being preserved and marked. One spot of special interest in Independence is the Temple grounds. These still remain unoccupied except by the big barn-like building erected by the "Hedrickites," or "Church of Christ." as they are officially called. During my recent visit to Independence I attended the morning services of this church. A handful of elderly

people—twelve in number—had gathered. Their worship, consisting of songs and testimony bearing, was characterized by simple faith; but a tone of discouragement ran through the talks. I felt. After the meeting, I visited the Sunday-school held in the Latter-day Saint chapel. This organization is full of promise. The work is being carried forward with vigor along the lines laid out by the General Board. Zion surely is growing in this long ago home of the saints.—HOWARD R. DRIGGS, In the *Juvenile Instructor*.

FROM THE MISSION FIELD.

Sale of Work.—Saturday, November 20th, 1920, the Relief Society had their sale of work at Halifax, which was a very great success. More than one hundred people attended the concert, which was held in the evening, and many of them remained to spend their money and enjoy the evening with the saints.

Appointments.—Elder John A. Burt, of Salt Lake City, who arrived per s.s. *Minnedosa*, December 1st, 1920, is appointed to labor in the business department of the Liverpool office.

Elder Harold H. Jenson from London, November 22nd, 1920, to be traveling elder in the Birmingham conference.

Elder John O. Hughes from London, November 22nd, 1920, to be traveling elder in the Birmingham conference.

Arrivals.—The following missionaries arrived per steamship *Minnedosa*, December 1st, 1920, and were appointed temporarily to London: J. Wyley Sessions and wife, Magdalen F. Sessions, and two children, from Pocatello, Idaho; M. Grant Prisbrey, St. George, Utah; Charles H. Last, Lewiston, Utah; Claude W. Hinckley, Ogden, Utah; Alvin G. Lovell, Oak City, Utah; Gomer O. Thomas and Harold H. Bennett, Salt Lake City, Utah.

Concerts.—November 20th, 1920, the Relief Society of the Pudsey branch gave a splendid concert for funds to give to the poor at Christmas. The hall was crowded, and all were well paid for their attendance. The artists performed their parts well. A substantial sum was realized.

The Halifax Sunday-school held a splendid concert on Saturday, November 20th, 1920, and were successful in raising sufficient funds to give the children a good treat at Christmas.

Organization.—November 23rd, 1920, there was an enthusiastic organization of the M. I. A. effected at Blackburn. Those who were present at the opening meeting expressed themselves as being anxious to engage in this work and make the M. I. A. take

its proper place as the social center of the branch, as well as the training school for our leaders. The following were set apart as officers of the association: president, Lillian Harrison; counselors, Margaret Blackburn and Ellen Preston; secretary, Ethel Harrison. We are very fortunate in having Sister Ethel Sharrock as organist for the association.

Branch Conference.—The Shildon branch conference was held Sunday, November 28th, 1920. Elder Ernest H. Kearl, President David E. Randall, Brother Tait, president of the Darlington branch, Brother Dinsdale, his counselor, Sister Tait, supervisor of the Sunday-school, and several members of the Darlington, and the saints of the Shildon branches were in attendance. A priesthood meeting was held at 1:30 p.m., where expressions were given by the Priesthood and lady missionaries, and some valuable instructions were given by Elder Kearl and President Randall on prayer, tithing, and the Word of Wisdom. An interesting program was rendered. The Dinsdale Sisters gave a mandolin and banjo duet. The speakers were Brother Tait, Elder Kearl, and President Randall. Solos were given by Brother Isaac Sedgwick, Sister Lizzie Sedgwick, and Sister Frances Sandsford.

Special Services.—Three special services were held in Bradford by the Sunday-school, November 21st, 1920, in commemoration of the hundredth anniversary of the first visions of Joseph Smith, the Prophet. The following program was rendered: "The birth of Joseph," Phyllis Tetley; Incidents in the Prophet's life, Cyril Warnes; organ solo, Reginald Sanders; Scriptural quotations on the Restoration, Harry Wilson and Violet Whitaker; Important dates in the Prophet's life, Muriel Banham; Restoration of the Aaronic Priesthood, Leonard A. Higgins; Restoration of the Melchizedek Priesthood, Olive Whitaker. Afternoon session: Visit of Christ to His Temple, John Bradbury; Visit of Moses, Clarice Roan; duet, Gladys Tetley and Florie Ainsworth; Charges that failed against Joseph Smith in the courts, Francis Whitaker; Persecutions and bodily abuse of the Prophet, Muriel Bradbury; violin solo, Leonard A. Higgins; Martyrdom of Joseph and Hyrum, Stanley Robertshaw; congregational hymn; The Hill Cumorah, Alice Tomlin; solo, Alice Ainsworth; Joseph Smith, as scientist, H. T. Pardoe. Evening service: The Vision, Fred Bradbury; solo, George Waite; Description of golden plates, the witnesses who saw and handled them, Bible references to the Book of Mormon, President Leonard H. Whipple; solo, Florence Higgins; Obligations and promises kept by the Prophet, Superintendent A. E. Higgins; solo, Gladys Tetley; Progress of truth since the Restoration, Dr. George H. Higgins. All services were very well attended, and gave perfect satisfaction to those in charge.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled modesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep,
Over worn out hands—Oh, beautiful sleep!

DIED.

LEAVER.—October 24th, 1920, after an illness resulting from exposure in the army, Thomas Leaver, of Preston.

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